

## CHAPTER II

### LITERATURE REVIEW

#### 2.1 Theoretical Framework

In this chapter the writer provides theoretical framework which consists of main theories and supporting theories. The main theories used in this study are speech features theory of Javanese language suggested by Sudaryanto (1991) and speech features theory of Bahasa Indonesia suggested by Putrayasa (2008) and Muslich (2010). Hence, the writer also provides the explanation of language and gender and gender exclusive speech differences as additional theories particularly to let the readers first understand Holmes's opinion in language and gender studies. The supporting theories are particularly used in analyzing the data of this study.

##### 2.1.1 Language and Gender

The assumption that men and women differ in talking clearly has been proven by some researchers. Relating to the language, researchers tend to use the term *gender* rather than *sex*. Eckert and McConnell-Ginnet (2003) stated that gender is not something we are born with, and is not something we have, but something we do or something we perform; while sex is a biological categorization based primarily on reproductive potentiality. Further, they sum up the condition as follow:

Sex is a biological categorization based primarily on reproductive potential, whereas gender is the social elaboration of biological sex. Gender builds on biological sex, it exaggerates biological difference and, indeed, it carries biological difference into domains in which it is completely irrelevant. There is no biological reason, for example, why women should mince and men

should swagger, or why women should have red toenails and men should not. (p. 10)

Holmes (2008) provided a thought why she used the term *gender* rather than *sex*. She stated that *sex* has come to refer a biological to categories distinguished by biological characteristic, while *gender* is more appropriate for distinguishing people on the basis of their socio-cultural behavior. Because language is included to people's socio-cultural behavior, she chose the term *gender* for explaining people's linguistic forms.

The differences of men's and women's speech can be affected by some factors, such as the difference of biological factor, psychological factor, and the difference of social status.

Concerning to biological factor, Brizendine (2006) argued that out of thirty thousand genes in human genome, the difference of man and woman genes is less than one percent. But, the percentage differences influence every single cell in their bodies, from the nerves that register pleasure and pain to the neurons that transmit different perception, thoughts, feelings, and emotions.

Relating to psychology, Eckert and McConnel-Ginnet (2003) suggested that being a man or woman is influenced by sex determination of sets or stages for a lifelong process of gendering, as a child becomes and learns how to be a man or a woman. The example of this phenomenon is the linguistic event of naming and the choice of color. In the linguistic event of naming, English speaker community provides good example. In English speaker community, *Mary* is an initial name for a

*woman*. However, it is not all of the names in English speaker community are sex exclusive. Further, they explained that as follows:

In English-speaking societies, not all names are sex-exclusive (e.g. Chris, Kim, Pat), and sometimes names change their gender classification. For example, Evelyn was available as a male name in Britain long after it had become an exclusively female name in America, and Whitney, once exclusively a surname or a male first name in America, is now bestowed on baby girls. (p. 15)

On the other way, Eckert and McConnell-Ginnet (2003) stated that colors are so integral to our way of thinking about gender that gender attributions have bled into our view of the colors. For instance, in US if people want to buy a clothes for a newborn baby in baby shop, the shop assistant will immediately ask them “boy or girl?” If they answer “girl”, the shop assistant will give pink color while if they answer “boy” the servant will give blue color; or when they answer “I do not know” the shop assistant will give neutral colors such as yellow, green or white. It clearly shows how colors become important thing so that people tend to believe that pink is a more “delicate” color than blue. This is a prime example of the naturalization of what is in fact an arbitrary sign. However, the distinction of color choices is different in the late two centuries. In America in the late nineteenth and early twentieth centuries, Fausto-Sterling (2000) reports that blue were favored for girls and bright pink for boys.

Regarding to the social status, gender speech differences have become one aspect that reflects the differences of men’s and women’s social status. Holmes (2008) confirmed that women use more standard forms while men use more non-

standard because of some reasons. Those reasons are: 1) women are more conscious of status than men; 2) women's role as guardian of society's value; 3) women as subordinate group must be polite; 4) vernacular forms which usually used by men express machismo and solidarity. Further, she explained that men's speech forms are casual and less formal than women's speech forms. Men's speech forms are also considered as macho or coarse while women's speech forms are considered as polite. The differences of men's and women's speech form actually reflect the degree of standardization and politeness than gender, which means men's social status is higher than women's.

The fact that there are clearly identifiable differences between men's and women's speech in the communities reflect the clearly demarcated gender roles in the community, which results in gender exclusive speech differences: some speech forms which are used *only* by men and others which are used *only* by women.

### **2.1.2 Gender Exclusive Speech Differences**

Women and men do not speak in exactly the same way in any community. Holmes (2008) provides a theory of gender exclusive differences through men's and women's speech. Gender exclusive speech forms mean some forms that are used *only* by men and others are used *only* by women which reflect gender exclusive social roles. The responsibilities of men and women are different in such communities. She explained that women's linguistic features in speech show the exclusiveness of women themselves. The linguistic features of men's speech are extremely difference from the linguistic features of women's speech. In some cases, the differences of

men's and women's linguistic features represent their status in society, in which men's status is higher than women's. Holmes (2008) provided The Amazon Indians as an extreme example. In Amazon, in any longhouse the language used by a child's mother is different from the language used by a child's father, because men must marry outside their own tribe and each tribe is distinguished by a different language. In this community women and men speak different language. Further, Holmes (2008) provided some linguistic features differences of women's and men's speech which are the differences in pronunciation or word-shape (morphology), the differences in vocabulary items, and the differences in the pronoun system, She added that gender exclusive differences can also be found in the differences of the way men and women address each other.

Holmes (2008) affirmed that gender exclusive speech differences in language are just one aspect that reflecting social status or power differences. It can be seen in the way of the men addressing the women and the women addressing the men. For instance, in Bengali society, a wife is being subordinate to her husband, and not permitted to use his name. She addresses him with a term such as *suncho* means 'do you hear?' Another nice example of this society is provided by the wife whose husband's name was *tara* which means 'star'. Since she could not call him *tara*, she used the term *nokkhotro* or 'heavenly body' to him. It clearly shows the men's status in Bengali society is higher than the women's.

### 2.1.3 Speech Features Differences

Holmes (2008) stated that speech features are the features in linguistic which are used in someone's speech including phonology, morphology, syntax, semantic and pragmatics. In this paper, the writer only focused in morphological differences, syntactical differences and lexical differences.

#### 2.1.3.1 Morphological differences

Fasold (1990) argued that there are languages where the sex of both the speaker and the hearer is important. A woman might use a different form when she is talking to another woman compared to when she is talking to a man, while a man might use a third form, with the exact meaning as the first two, irrespective of to whom he is addressing. He provided an example from Kurux, a Dravidian spoken in India. In Kurux, there are several morphological forms used by women only when addressing another woman; they are not used by men or by women to address men, as written below.

Table 2.1 Kinds of Men's and Women's Addressee in Kurux

Man speaking, any addressee; or woman speaking, man addressee	Woman speaking, woman addressee	Meaning
bardan	bar'an	I come
bardam	bar'am	we (my is associated with I, not you) come
barckan	barc'an	I came
barckam	barc'am	we (my is associated with I, not you) came

xaddar	xadday	children
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From the table above, it can be seen that the word used by men in speaking to either men or women is same from the word used by women for speaking to men, but it is different with the word used by women while speaking to women. If a man says 'I come' to a woman or to a man, he will say *bardan*. If a woman says 'I come' to a man, she will say the same word that is used by men to speak with men or women, which is *bardan*. It has no difference with other examples in the table above, which are 'we come', 'I came' and 'children': men who speak to men or women will say the same word with women who speak to men. The differences only occur when women speak to another woman. A woman will say *bar'an* (I come), *bar'am* (we come), *barc'an* (I came), *barc'am* (we came) and *xadday* (children) to other women.

In addition, those forms are exclusive to first person singular and plural or known as the first-person singular and first-person plural exclusive verb paradigms, and the noun "children" in the plural (Fasold, 1990). Further, he added that "verb morphology in the second-person singular is even more sensitive to sex". There is one form used by either men or by women when they are talking to men. When women are addressed there are two separate forms depending on the sex of the speaker. A man would use a different form to woman from what a woman would use to another woman, as illustrated below.

Table 2.2 The Kinds of Men's and Women's Morphological Features in  
Kurux

Man or woman speaker, man addressee	Woman speaker, woman addressee	Man speaker, woman addressee	Meaning
barday	bardin	bardi	I come
barckay	barckin	barcki	I came

The table above shows that the word used by men and women are clearly different in some cases. A man speaks to a woman will use a different word form a woman speaks to a woman. However, a man or a woman will use the same word if they speak to a man. If a man or a woman says 'I come' and 'I came' to a man, he or she will say the same words, which are *barday* in present and *barckay* in past. If a woman says 'I come' and 'I came' to another woman, she will say *bardin* and *barckin*. It also differs if a man says 'I come' and 'I came' to a woman, because he will say *bardi* and *barcki*.

Holmes (2008) also provided another example of morphological differences in Yana, a North American Indian language, and Chiquita, a South American Indian language. In these communities, some words used by men to men are longer than the equivalent words used by women to women, because the men's forms sometimes add a suffix as illustrated below.



Table 2.3 The Kinds of Men's and Women's Morphological Features in Yana

Women's form	Men's form	Meaning
ba	ba-na	deer
Yaa	yaa-na	person
?au	?au-na	fire
nisaaklu	nisaaklu-?i	he might go away

She added another example from traditional and conservative styles of Japanese, which some form of nouns considered appropriate for women are frequently prefixed by *-o*, a marker of polite or formal style.

Sudaryanto (1991) provided the affixes occurred in Javanese language. He explained that there are 30 kinds of affixes in Javanese language. The 30 kinds of affixes are listed in the table below.

Table 2.4 The Kinds of Affixes in Javanese Language

Prefix	Suffix	Infix	Confix
N <sup>-1</sup>	-i <sup>1</sup>	-um <sup>-1</sup>	ka/-an*
di <sup>-1</sup>	-ake <sup>1</sup>	-in <sup>-1</sup>	-in/-an <sup>1</sup>
tak <sup>-1</sup>	-a <sup>1</sup>	-el <sup>-1</sup>	ke/-an <sup>1</sup>
kok <sup>-1</sup>	-en <sup>1</sup>	-er <sup>-1</sup>	ke/-en <sup>3</sup>
ma <sup>-1</sup>	-na <sup>1</sup>	-	paN/-an <sup>2</sup>
mer <sup>-1</sup>	-ana <sup>1</sup>	-	pa/-an <sup>2</sup>
ka <sup>-1</sup>	-an*	-	pi/-an <sup>2</sup>
ke <sup>-1</sup>	-e*	-	pra/-an <sup>2</sup>
a <sup>-1</sup>	-	-	tak/-ane <sup>1</sup>
aN <sup>-1</sup>	-	-	tak/-ke <sup>1</sup>
sa <sup>-3</sup>	-	-	tak/-e <sup>1</sup>
paN <sup>-2</sup>	-	-	kami/-en <sup>1</sup>
pa <sup>-2</sup>	-	-	sa/-e <sup>3</sup>
pi <sup>-2</sup>	-	-	-
pra <sup>-2</sup>	-	-	-
kuma <sup>-1</sup>	-	-	-
kapi <sup>-1</sup>	-	-	-

It can be seen from the table above that affixes in Javanese language are differentiated in four kinds, prefix, suffix, infix and confix. Those affixes are classified based on the word categories formed by those affixes. The word categories formed by Javanese affixes are verb, noun, numeric word, adjective and adverb. The explanation of word categories is shown by the number in the affixes above. Affixes in number 1 shows that it formed verb, number 2 formed noun, number 3 formed either verb or noun, and affix with \* symbol formed neither verb or noun, it might form numeric word, adjective or adverb.

Putrayasa (2008) and Muslich (2010) suggested the kinds of affixes occurred in Bahasa Indonesia. The affixes in Bahasa Indonesia are divided into 23 kinds in which they are included into four kinds of affixes: prefix, suffix, infix, and confix. Those kinds of affixes occurred in Bahasa Indonesia are listed in the table below.

Table 2.5 The Kinds of Affixes in Bahasa Indonesia

Prefix	Suffix	Infix	Confix
men <sup>-1</sup>	-an <sup>2</sup>	-el <sup>-3</sup>	me-/-kan <sup>1</sup>
pen <sup>-1</sup>	-kan <sup>1</sup>	-em <sup>-3</sup>	di-/-kan <sup>1</sup>
ber <sup>-1</sup>	-i <sup>1</sup>	-er <sup>-3</sup>	memper-/-kan <sup>1</sup>
ter <sup>-1</sup>	-nya <sup>2</sup>		diper-/-kan <sup>1</sup>
di <sup>-1</sup>	-in <sup>1</sup> (non standard)		memper-/-i <sup>1</sup>
per <sup>-3</sup>			diper-/-i <sup>1</sup>
ke <sup>-3</sup>			ber-/-kan <sup>1</sup>
se <sup>-3</sup>			ber-/-an <sup>1</sup>
			di-/-in <sup>1</sup> (non standard)

The kind of affixes in Bahasa Indonesia is divided into four kinds, prefix, suffix, infix and confix. The number of the affixes above shows the word categories

formed by those affixes. Number 1 is affix which forms a verb, number 2 is forms noun and number 3 is forms other categories except verb and noun, such as adjective and adverb.

### 2.1.3.2 Syntactic differences

Meyerhoff (2006) stated that in Anejon, a language spoken in the Republic of Vanuatu, Oceania, speakers refer to a same-sex sibling with a possessive structure known as “direct possession” for example *etwa-k* means ‘same sex sibling-my’, while an opposite-sex sibling with a subordinate construction for instance “my sister” replaced by the word *nataheñerak* (the structure of this phrase is ‘sister-my’ not my sister) and “my brother” is replaced by the word *nataiiañerak* which means ‘brother-my’. Direct possession constructions are generally used with things like body parts ‘my hand’ or things over which we cannot control such as ‘my spirit’. Subordinate constructions are used with things that can be removed, for example ‘my blood’ and ‘it is lid’.

However, there is an asymmetry in how speakers refer to a spouse. A man uses the direct possession construction to refer to his wife which *isega-k* that means wife-my, but a woman uses a third construction which is called “active possession” to refer to her husband which is *nataiñuñak* that means ‘husband-my’.

In syntactic features of Javanese language, Sudaryanto (2010) explain that the sentence structure in Javanese language is S+P+O/Pel (S+P+O/Complement). The sentence structure usually modified by the interjection (*lho, lha, ya, aduh* and *ah*) and

particle such as *a* and *ta*. In interrogative form, the sentence structure often used question words such as *opo* and *sopo*.

On the other hand, Putrayasa (2008) and Muslich (2010) confirmed that the simple and complete sentence structure of Bahasa Indonesia consists of subject and predicate. In other words, the sentence order is S+P+O/Pel (S+P+O/Complement). Those sentences often use particles such as *kah*, *lah*, and *pun* and the interjection such as *ya*, *wah*, *hai* and *oh*. In interrogative sentences, there are question words that are used for uttering a question, for example *apa*, *siapa* and *di mana*.

### 2.1.3.3 Lexical differences

Holmes (2008) stated that in some languages there are differences in vocabulary items used by men and women, though these are never very extensive. She provided an example from traditional Japanese language as written below.

Table 2.6 The Kinds of Men's and Women's Lexical Features in Japan

Women's form	Men's form	Meaning
otoosan	oyaji	father
onaka	hara	stomach
oishii	umai	delicious
taberu	kuu	eat

In modern Japanese, these distinctions are more a matter of degrees of formality or politeness than gender. Thus, the men's forms are restricted to casual contexts and considered macho or coarse, while the women's forms are used by everyone in public contexts. Further, she added there are a number of words for 'I' varying in formality but

women are generally restricted to the more formal variants as illustrated in the table below.

Table 2.7 The Kinds of Men's and Women's Addressee in Japan

	Men's speech	Women's speech
First person		
formal	watakushi	watakushi
plain	watashi	atakushi
deprecatory	boku	watashi
	ore	atashi
		∅
Second person		
formal	anata	anata
plain	kimi	anata
deprecatory	anta	anta
	omae	
	kisama	∅

It is noticeable that certain forms are exclusive to men, for example *boku* (first person pronoun) and *kimi* (second person pronoun). The deprecatory pronouns *ore* (first person), *omae* and *kisama* (second person) are also exclusively used by men. Women have no deprecatory forms. Another difference is that the pronoun *watashi* is formal for men, but plain for women. However, Talbot (2006) claims that Japanese high school girls say that they also use the first person pronoun *boku*, because if they use *atashi* they cannot compete with boys. Feminists have been reported using the form *boke* to refer to themselves.

## 2.2 Review of Related Studies

Some studies have been done by researchers who are interested in analyzing gender speech differences, particularly discussing about the linguistic features of men's and women's speech. One of those researches is conducted by Hannah and Murachver (2007) entitled "*Gender Preferential Responses to Speech*". The aim of this study is to examine the impact of conversational responses to speech style of men and women. This study used mixed-conversation with 2 strangers as the data. Hannah and Murachver used the essential and stereotyped differences between men and women in mixed-communication in which men generally talk more than women in mixed-sex conversation. The finding of this study shows that men's and women's conversational partners responded to them in a systematic way regardless of gender in which men's talk increased, their utterances became longer and they asked fewer question of their patterns while women increased their use of minimal responses, reduced the amount of their speaking and asked more questions.

The other study is conducted by Safitri (2012) entitled "*An Analysis of Women Linguistic Features in Legally Blonde I*". The aim of this study is to analyze women's linguistic features used by the actresses in Legally Blonde I movie. The data is analyzed using Lakoff's ten types of women's linguistic features. The findings shows that there are some linguistic features exist, which are lexical hedges or fillers, tag question, rising intonation on declaratives, empty adjectives, intensifiers, hypercorrect grammar, super polite forms, avoidance of strong swear words, and

emphatic stress, whether the missing one is precise color terms. In sum, this study supports Lakoff's theory of women's linguistic features.

The last study is conducted by Ye and Palomares (2013) entitled "*Effects of Conversation Partners' Gender-Language Consistency on References to Emotion, Tentative Language, and Gender Salience*". Their study examined how a conversation partner's gender and gender-language consistency influence communicators' gender-based language and gender identity salience. An exchange email is used for the data of their study. Gender-based language theory that molds perceptions of a communicator such as the use of references to emotion can lead to higher ratings as aesthetic quality and socio-intellectual status for communicators whereas tentative language can enhance social influence for speakers is applied in this study. The finding of this study is participant's coverage of their references to emotion depending on the gender and gender-language consistency of their partner or it can be concluded that participants are relatively more congruous with their conversation partners' level of references to emotion.

Those three studies above are different from the writer's study since the writer's focus, data, and theory that the writer used are different. The focus of the first and the third study above are in the conversation partners; the focus of the second study is on women's linguistic features of speech while the focus of the writer's study is the conversation of men all-talk and women all-talk through face-to-face interaction. The next difference is the data of the study. The first study used videotaped and audio taped of assigned mixed-sex conversation, the second study

used transcription from the internet and the third study used email exchange while the writer's study used a transcription from same-sex conversation in face-to-face interaction. The last difference is the theory that is used in those studies. The writer used theory of gender exclusive differences by Holmes while the first study above used the essential and stereotyped differences between men and women in mixed-communication, the second study used Lakoff's ten types of women's linguistic features and the third study used gender-based language theory. The differences of the writer's study and the two related studies above become the gap of those studies.